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Blair, Nebraska, December 31, 1956

Number 53

The New Year Bell Tolling

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Our help
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Our hope
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to come



News and Notes



Eugene, Oregon. The Rev. Edward R. Andersen, formerly the pastor at Shepherd of the Valley Lutheran Church in Orinda, California, was installed officially Sunday afternoon, November 11 th, as pastor of Emmaus Lutheran Church in Eugene, Oregon.

The Rev. Scriver Kloth, secretary of the Pacific district of the United Evangelical Lutheran Church and pastor of Bethany Lutheran Church in Portland, Oregon officiated.

The Rev. Ingward Olsen of Bethesda Lutheran Church, Eugene, Oregon, read the lessons.

The Emmaus Choir sang a special anthem under the direction of Mrs. Dagny Anderson.

After the service, refreshments were served by the Emmaus Ladies Aid in the parish hall.

NOTICE

The dates for the 1957 Convention of the United Evangelical Lutheran Church will be: Thursday evening, June 13 through Tuesday evening, June 18. Our Savior's Lutheran Church in Racine will be the hosts for this 1957 Convention.

William Larsen

Camrose, Alberta, Can. The Canadian Lutheran Bible Institute held its annual meeting Nov. 28, 1956. Pastor Ole Larsen of the U.E.L.C. at Dickinson, Alberta, is president of the board and reported that the largest class of students, eleven women and four men, was graduated last spring. Four former graduates went out as foreign missionaries during the year, two to Japan, one to India and one to Africa. A total of 58 students were registered. 1957 will be the 25th anniversary of the C.L.B.I. and it will be observed by raising \$1000.00 for each of the 25 years. Pastor A. Rasmussen of Red Deer, U.E.L.C., is a member of the board.

All pastors and lay persons mailing "A Mighty Fortress" to servicemen please note that you are now receiving your shipment directly from New York, rather than from your Youth Office in Blair. Please address all requests for changes in your order directly to "A Mighty Fortress" c/o Miss Shirley Dowding, 50 Madison Avenue, New York 10, New York.

Milltown Lutheran Church, A. J. Neve, Pastor. In recent years it has been the custom of our Pastor to give a sermon on worship on the last Sunday of the Trinity season each year. As a part of the presentation a brief explanation of the order of worship and the church year was given. This formed a fitting prelude to the beginning of a new liturgical church year and helped to make the worship service more meaningful.

This year instead of explaining the order of service as a part of the sermon, our Luther League President, Myrvin Christopherson gave a running commentary on the service as we proceeded in actual worship. From the sacristy where he could see the altar and chancel he spoke into a microphone which relayed the sound of his voice to a speaker in the nave. Thus the comment could be heard but the speaker could not be seen.

During the prelude he commented on the symbolism of the church and explained that this was a period for our own private devotions. Then each phase of the service from the

(Continued on page 15)

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Much of our news is received from Religious News Service, and the News Bureau of the National Lutheran Council.

JOHN M. JENSEN, Editor
321 E. 8th Street
Spencer, Iowa

Editorials and Comments

THE YEAR IN OUR SYNOD

Every time we have sent out our last issue of the old year, and as we look toward the new, we have written notes about the past year in our own synod, the Evangelical Lutheran Church. It goes without saying we do not aim to give a report of the church. Our synodical president and our district presidents and their chairmen do that at certain times. We simply lift out of the year a few events that made news.

1956 was ushered in we were in the midst of a mission pertaining to the future of Trinity Seminary. It was largely the seminary professors that wrote. This mission finally led to the Board of Education making a suggestion that the Seminary be moved to some other place. Lincoln, Nebraska, was proposed and this proposal was turned down at the annual convention. The Board had a second suggestion: That the seminary be moved to the campus of Wartburg Theol. Seminary, Dubuque, Iowa, where it was to be maintained as an independent institution. This proposal was adopted.

The future of Dana College was also discussed to some extent, but the people favored to keep the college at Blair and to give it more support.

The President of the College, Dr. R. E. Morton, resigned and was replaced by Dr. C. C. Madsen.

At the annual convention in June at Cedar Falls, Iowa, we elected a new synodical president, the Rev. William J. Jensen, to succeed Dr. Hans C. Jersild.

This convention also voted overwhelmingly in favor of a merger with two or three other Lutheran churches. A new church is expected to start in 1960.

The discussion referred to at the beginning of this editorial and the decisions and the elections at the convention now characterize the synod as it goes into 1957. A new synodical president, and a new president at Dana College, more support for the college, the seminary moved to Dubuque, etc. The result of these changes and moves will not really be felt for another year, but they will be felt more and more in the future.

A full time youth director has been at work in the synod this past year. The office was given to the Rev. George Robertson.

Looking into the local work of the congregations, we have seen that the constant growth in membership has been maintained. Our home mission work seems very prosperous. Some older congregations have been given mission status to help them relocate and give them a new chance.

Our church people have shown loyalty to the synod in their constant effort to meet the

budgets both to synod and districts, as well as to Lutheran World Action and our foreign missions.

We are a prosperous country, but that does not always help. It is not conducive to deeper spiritual life. We believe that this is the weakness in our church as well as in the other churches.

Let us conclude these notes by saying that as we start 1957 we do it with a shortage of pastors. We understand that we have several of our young men studying at other seminaries. Let us hope that a number of them may be called into the service of our synod.

And we look into the future trusting in God.

SAY IT WITH STUDENTS

Dec. 10, we finished an editorial with this sentence: Say it with students. We were discussing Christian Higher Education in the three merging churches. We would like to say that we as pastors and congregations must not only support Dana with money, but we must send our students there.

In that editorial we tried to say that we are now, if we raise the budget this year, doing well with respect to financial support of Dana. We mentioned the different amounts each of the three synods spent on each college student for the year 1955. The E.L.C. subsidized each student with \$87.00 a year, the A.L.C. with \$141.00 a year, and we, the U.E.L.C., with about \$300.00 and this year with up to \$500.00 a year, if we raise the budget.

Before we go on let us clarify one point. We should not get the impression that the E.L.C. is spending less on Christian Higher Education than the A.L.C. We have looked into the report of the Joint Union Committee for 1956, and we find these figures: The A.L.C. reports 2,492 senior and junior college students for 1955. The E.L.C. reports 6,955 senior and junior college students for the same year. That year the E.L.C. with some 1,000,000 baptized members allotted \$871,000 for Christian Higher Education. The A.L.C. with about 900,000 members gave \$575,000 for the same purpose. This means that the E.L.C. gave about \$87,000 per 100,000 baptized members, while the A.L.C. gave \$64,000 per 100,000 baptized members for Christian Higher Education.

Let us also say that the figures quoted are for operational expenses. They have nothing to do with expansion. Other sums were used for that purpose just as we used funds from the Forward With Christ Appeal.

Again as we look back over these figures it comes to us very strongly: Say it with students!

Our purpose with these editorials is to make our readers acquainted with the different problems of the merging churches. We shall gradually discuss all the phases of the work of the churches. The editors of the three synods will meet in January to plan a series of articles to make our readers familiar with everything in the churches preparing them for the merger.

Church News from here and there

ELC TO ESTABLISH 43 NEW CONGREGATIONS DURING 1957

A new congregation will be established every eight days during 1957 by The Evangelical Lutheran Church (ELC), according to the Rev. Dr. Philip S. Dybvig (DIB'vig), executive secretary of the 1,000,000-member denomination's Home Missions department.

The ELC will begin 43 new parishes in 18 states and Canada during the coming year, through loans from its Church Extension Fund, enabling erection of parsonages and first units of worship centers, Dr. Dybvig said. Some congregations will be formed through sponsorships by already established ELC parishes.

He pointed out that since 1944, the ELC has established 318 new congregations through its Home Missions program, with total value of Church Extension Fund loans now outstanding totalling nearly \$7,000,000.

"Healthy growth is being reported in our new congregations everywhere," the home missions leader stressed, revealing that ELC home mission parishes gain an average of 89 souls per year.

"If this same average were maintained by all ELC congregations," Dr. Dybvig explained, "our total annual increase would be 232,646 members or more than 20 per cent!" He added that if the total Christian family in America were to increase at this rate, "it would take only three or four years to christianize America."

The ELC is the fastest-growing major Lutheran body in the U.S., Dr. Dybvig claims, pointing out that his denomination is expanding by 4.5 per cent yearly, compared with an average general Lutheran membership increase of 3.6 per cent and an average U.S. Protestant increase of 2.3 per cent.

ELC EVANGELISM DIRECTOR NOTES "SIGNS OF REVIVAL"

"The resurgence of lay activities throughout the Church today are 'signs of revival' in modern America, according to the evangelism director of The Evangelical Lutheran Church (ELC).

The Rev. Conrad M. Thompson reported at Minneapolis that among these "signs" are increased numbers

of men teaching Sunday school classes, widespread participation by laymen in the conduct of congregational stewardship canvasses, and a growth in organization of Bible study groups in local parishes.

"These are evidences of God's Spirit working to build His Kingdom," Mr. Thompson declared, adding that Bible study and prayer groups in particular are "Evangelism with intent."

Movements like these, he added, "are changing the entire complexion of our churches.

The ELC evangelism leader warned the Church "not to lose sight of the glory of a soul finding peace with God," adding that "It sometimes is easy to become involved in machinery, techniques and programs, and to forget the great value which Christ has put on a single soul."

Mr. Thompson revealed that through 21 "Preaching-Teaching-Reaching" evangelism missions conducted by his office during 1956 in 463 local congregations, over 41,000 non-church members were contacted by 7,754 lay visitors. This activity brought 1,300 adults into pastor's instruction classes and 1,816 children into Sunday schools, he said, adding that nearly 3,500 new members were won for participating churches.

A SEDATIVE WILL NOT DO

Dr. Martin Niemoeller, German pastor who spent eight years in concentration camps for his resistance to the Nazi regime, was presented with New York University's bronze medal, the school's "highest award to distinguished people."

The presentation was made by Vice-President Harold O. Voorhis. Dr. Niemoeller, who is president of the Evangelical Church of Hesse-Nassau in West Germany, was cited as "one of the leading figures in 20th century Christendom" and for his "valiant defense of the faith against unspeakable atheistic desecration and tyranny."

The citation also said that the German churchman had "fired the imagination, quickened the hopes and lifted the hearts of reverential fellowmen the world over."

Later, Dr. Niemoeller spoke in the university's school of education auditorium on "What Future for Europe's

Youth?" The program was sponsored by the NYU Christian Association.

He said young people in Europe "embarrassed by the emptiness of human existence" are fighting against the futility and frustration of their lives which are dominated by materialism.

"A sedative will not do," he said. "They will not accept it. Their criticism is acid and sharp and not too easily deceived."

Despite the hold which materialism has on young Europeans, he said, "the question of freedom is raised, the answer is and will be a response in the hearts, breaking through the barriers which materialistic interests normally constitute."

Dr. Niemoeller called the "spiritual situation" of young Europeans "a tremendous and unique challenge to the Christian Church and to its message."

HINDU LEADERS PRAISE WORK OF CHRISTIAN MISSIONARIES

Nine prominent Indian Hindu leaders, in a joint statement at Madras, India, praised the work of Christian missionaries in this country and answered allegations made against foreign missions institutions by some state government groups.

Declaring they have had close contact with the work of missionaries over a period of years, the Hindu leaders said: "It is not our experience that they seek to undermine patriotic or national loyalties."

This charge was brought against missionaries in July by a committee appointed by the Madhya Pradesh government to probe mission activities in the state.

Among the signers of the joint statement were Jadunath Sarkar, former vice-chancellor of Calcutta University; B. V. Narayana Reddy, general manager of the Bank of Mysore; Dr. Subbarayan, former Chief Minister of Madras and now a member of parliament; and Teja Singh, retired chief justice of the Punjab High Court.

The group said Christian missionaries had maintained "high standards of integrity and public service in their work" and they deprecated a "tendency to indulge in indiscriminate and extravagant attacks on Christian missionaries and their activities."

"Sometimes," they said, "these attacks also have taken in their sweetest our countrymen who are Christians."

The statement appealed to "fellow citizens to discount irresponsible and unfair criticism and to remember the

all we owe a loyalty to truth that as a country we need to develop further the traditions of tolerance and unity in diversity."

We are glad to record our appreciation and gratitude," the Hindus said, "for the inspiration and stimulus Christian missionary activities have given in our march forward as a nation."

COMPENIUS ORGAN DENMARK

The church at Frederiksborg Palace in Denmark, is the famous Compenius organ from about 1610, undisturbed through the centuries and kept completely playable. The organ is a unique memorial to its builder, Esaias Compenius of Brunswick, and a living witness from King Christian IV's music-loving era. It is built from wood exclusively with a profusion of organs with individual characteristic sounds.

FRY GLOOMY ABOUT FUTURE

"It isn't likely that the churches in Hungary will be permitted to remain free for long," a meeting of the American Bible Society's Advisory Council in New York was told by Dr. Franklin Clark Fry, president of the United Lutheran Church and chairman of the Central Committee of the World Council of Churches.

Communists "have their hands too full of other troubles to hamper the churches now," Dr. Fry said. "Once they have reasserted themselves fully, the churches will undoubtedly again become victims of the regime."

Dr. Fry reported that church attendance in Hungary had risen to 28 per cent of the total population, compared with about 3 per cent in other parts of Europe. He also reported that when the first church-sponsored relief convoys made their way to Budapest

during the anti-Soviet rebellion, they were asked by Hungarians who had suffered great privation why they had not brought Bibles, Testaments and Scripture portions as well as food and medicine.

BLANSHARD CHARGES RELIGIOUS ORDERS, MORMONS GETTING EXTRA TAX BENEFITS

Washington, D.C. — Paul Blanshard, special counsel for Protestants and Other Americans United for Separation of Church and State, charged here that business activities and religious orders of the Roman Catholic Church were receiving "extra legal and unintended tax benefits." He also said the Mormon Church was getting similar benefits.

Mr. Blanshard, known for his controversial writings about the Catholic Church, testified before a House Ways and Means subcommittee that is holding hearings on proposals for closing loopholes in the federal tax laws. Another witness, who took a similar position, was the Rev. James M. Hutchinson of New York, representing the American Humanist Society.

Mr. Blanshard told the subcommittee that "tax favoritism" is costing the government "several million dollars a year" in revenue.

Both he and Mr. Hutchinson criticized the Internal Revenue Service for exempting from income taxes the profits of a distillery operated by the Christian Brothers of Napa, Calif., a Catholic order.

Mr. Blanshard also said a New Orleans radio station owned by Loyola University in New Orleans, a Jesuit institution, had declined to pay taxes on commercial profits and was seeking complete exemption under the Internal Revenue Service order.

He urged "a thorough investigation into commercial subsidies of the Mormon Church in Utah and the baking industry of the Trappist monks."

Mr. Hutchinson said the nation's 70,000,000 non-church members "should not be expected to pay an indirect subsidy to religion as the price of governmental timidity in the tax field."

In his testimony Mr. Blanshard contended there was a "discriminatory advantage" to the Catholic Church from provisions that permit a ten per cent income tax deduction above the 20 per cent deduction for gifts, in the case of gifts to religious orders.

He asserted that this tax advantage did not benefit contributors to many Protestant religious activities that are not an integral part of the Church. "In a sense," he said, "it means that Protestantism will be penalized."

THE LIVING WORD

By Luther A. Weigle

"Business" in the New Testament

The word "business" is used by the King James Version of the Old Testament in the same senses for which we would naturally use it today. In the New Testament, however, it is used three times, in each case to represent a different Greek term; and in none of these cases is it retained by the Revised Standard Version.

In the twelve-year-old Jesus' answer to his parents' anxiety, "Wist ye not that I must be about my Father's business?" is now translated, "Did you know that I must be in my Father's house?" The Greek means literally "in the (things) of my Father," an expression used repeatedly in the Greek papyri for "in the house of . . ." This translation was adopted by the Revised Version of 1881, and by almost all subsequent translations of the New Testament. It is the meaning of the Greek idiom, and it fits the context better than the old rendering.

In 1 Thessalonians 4:11 "do your own business" is now rendered "mind your own affairs"; and in Romans 16:2 "assist her in whatsoever business she have need of you" is now rendered "assist her in whatever she may require from you"—an attempt in each case to reproduce the very general and comprehensive character of the expressions used in the Greek. On the

other hand, a specific Greek term is used in Acts 6:3, and "appoint over this business" is now replaced by "appoint to this duty."

In his biography of Charles W. Eliot, President of Harvard University, Henry James states that "the Puritan believed, as in a cardinal tenet, that it was consonant with the divine order that he should pursue his own private gain and 'be not slothful in business.'" But the word "business" in this text (Romans 12:11) is used in the now obsolete sense of "diligence."

The list of meanings which the word "business" had up to the seventeenth century, but which then became obsolete, is long. It includes diligence, activity, briskness, officiousness, eagerness, earnestness, importunity, anxiety, solicitude, care, attention, trouble, difficulty, commotion (Oxford English Dictionary). Tyndale's translation of Galatians 6:17 was "From hence forth, let no man put me to busyness," and this was retained by Coverdale, the Great Bible, and the Geneva Bible. The same versions had "When Pilate saw . . . that more business was made" (Matthew 27:24).

The Greek word in Romans 12:11 is *spoude*, which means haste, zeal, or earnestness. The Revised Standard Version translates the clause: "Never flag in zeal."



THERE'S A GREAT DANE AT DANA



Mr. Thomsen, Miss Mary Ann Effken, Dr. Madsen, Odin I.

Since October when the bulldog mascot of Concordia College was a weekend house guest on the Dana College campus at Blair, the Vikings have been dreaming of a mascot of their own. It was agreed that, since the teams of Dana, founded in 1884 by Danish pioneers, are known as the Vikings and occasionally are dubbed the Danes, the only appropriate mascot would be a Great Dane.

The dream came true Saturday night, December 15, when, following the all-college Christmas banquet, Mr. Verner H. Thomsen of Omaha, presented a surprise gift, a year-old registered Great Dane. Dr. C. C. Madsen, president of Dana, accepted the gift and in turn presented the handsome mascot to Mary Ann Effken, Herman, Nebr., a junior and president of the Pep Club, the organization which will be the dog's guardian.

Thomsen in presenting the Great Dane to the college made only one request—that the mascot be called Odin I.

In Scandinavian mythology Odin was the god of battle and of wisdom. As students and faculty members crowded near for a first glimpse of the new member of the Dana family, Odin I indicated his acceptance of the new home by reclining full length at the feet of his admirers.

Sandra Thomsen, daughter of Mr. and Mrs. Verner H. Thomsen, a sophomore at Dana, and Mrs. Thomsen, enrolled in a course in Danish at the college, designed and sewed Odin's mascot blanket. The Thomsens are members of Central Lutheran Church (AELC), Omaha. Danish-born Mr. Thomsen owns the Omaha Planing Mills.

Odin I is from the kennels of George Mueller, Scottsbluff, Nebr. His sire is Kalmar's Duke Bartow; his dam is Bel of Bel Acres.

A CHAMP FOR GOD

Harlem went wild when Henry Armstrong was announced as the new welterweight champion of the world. Of course Henry went right up to Harlem, after it was over. The crowds in the street were something, but the peak celebration was at Small's Paradise, a night club so crowded that Henry thought he'd never get in. He was showered with praise, shouts and confetti, deafened by the blasting horns and loud laughter. Harlem was going crazy!

The manager of the club welcomed him with open arms—but as he walked through the Club door, Henry felt a strange touch on his shoulder. He looked quickly around. No man or woman had touched him. It was something from out of this world—something that rocked him. Out of nowhere, out of the past, out of the little cabin in Columbus, Mississippi, came the words he had heard as a child: "You must go over yonder and do great things . . . Don't forget that I am your God and maker. Remember?"

He stood spellbound and speechless. The crowd was suddenly silent. They stood staring at him, wondering what he was doing. He turned to his host and asked to be excused for a moment—to go alone into a quiet room somewhere.

Alone in the little room, he thanked God for his victory over Barney Ross, and for all the other victories. And for some explanation of why this had happened in this night club.

Somehow, the party seemed pretty flat after that. Henry had things on his mind that the crowd could never understand. He was quiet. He went home early. He kept thinking, "Yep, you're the champ. But seem like I'm not champ enough, for God. What's He want me to do, anyway?"

Always, after that, he would steal away from the crowds at victory celebrations, and pray a little."

Henry Armstrong in
GLOVES, GLORY AND GOD
(Fleming H. Revell Co.)

Yesterday, Today and Tomorrow

By M. Jorgensen

The great theme of the Bible is God's redemption through Jesus Christ.

Dealing with that theme, the Bible speaks of three periods of time: The yesterday of long ago—the today—the bright tomorrow.

Yesterday of long ago.

Scientists speak of a pre-historic period. Thus they say in effect: There has been a period of time of which we know nothing.

Some believers among men might also speak of a pre-historic period. But we can not say that we know nothing about it. Our faith gives us certain and definite insights into the long ago.

We believe that God in his goodness has been pleased to draw the curtain aside so that we may have a glimpse of the yesterday of long ago, a better understanding of the long today and hope for the bright tomorrow.

What were things in the yesterday of long ago?

There was God the eternal Father. There was the void without form and void and darkness was upon the face of the deep. God turned the chaos into cosmos. He began his work of creation, the angels and their home above and man and his earthly home.

And God looked upon all his work of creation, and he said, "It was very good!"

That was the time, when man listened to his Maker. God said: "Be faithful and multiply and fill the earth and subdue it and have dominion over the fish of the sea and over the birds of the air and over every creeping thing that moves upon the earth."

That was the yesterday of long ago which even the Bible has grown poetic about and said: "... the morning stars sang together and all the sons of God shouted for joy."

That was the time when man walked with God and God with man. God talked to man and man talked to God. There was harmony and there was intimate fellowship between man and God. Sin was not found and death was not known.

That was the yesterday of long ago which the teachers of the Church call: The period of innocence!

Long today.

The yesterday of long ago came to a close. It came

Pastor M. Jorgensen of Scranton, Iowa has preached a sermon every Sunday on one of the books of the Bible. The sermon printed here is the last in the series.

to a close when angels rebelled against God in disobedience. It came to a close when man was tempted to follow the way of the tempter, the way of disobedience and rebellion against the Creator.

It dawned upon man: Paradise is lost!

The long period of today began. It began when man stood before God—not in love and obedience but in fear and trembling—to give an account of his conduct and to hear God say: Depart hence! And man was driven from the Garden of Eden. The gate of the garden was closed. An angel with a flaming sword was placed to watch the entrance.

Mankind began upon the long pilgrimage.

One of God's poets has described the long pilgrimage somewhat in this fashion: We are not God's darling children from the Garden of Eden. Thorns and thistles in abundance grow where we tread. We are God's pilgrims, building tents among the graves,—pilgrims to the land of the living, but with bleeding feet.

How long this long today will last, no man knows. Before the Lord one day is like a thousand years and a thousand years like one day.

We can only Pray—and not too impatiently: How long, O Lord?

But on this pilgrimage we are not without light and hope. The light and the hope is found in God's promise of the seed of the woman which shall bruise the head of the serpent. The Christ shall conquer the tempter.

In the long today Christ is among men.

In hope and expectancy Christ was among the fathers of long ago. Christ was among men in the past, through the patriarchs with their example, through the prophets with their warnings and guidance, through the psalmist and poets with their singing and inspiration.

Today Christ is among men in faith and in reality.

The virgin-born Son, the crucified, arisen and ascended Redeemer is always present where two or three are gathered in his name. He has given the assurance that he will be with his Church till the end of time. Whenever man calls upon his name, he will hear. Whoever calls upon him shall not be put to shame!

In this long today we may hear a voice from above

(Continued on page 13)

Our Foreign Mission Fields

This page is edited by The
Rev. K. R. Jensen, Viborg,
South Dakota

Christmas in Boyaca, South America

By Arnfeld C. Morck

To Colombians **Noche Buena** (Christmas Eve) is practically an all-night affair. The fire works, which have been popping sporadically since December 8 (Day of the Virgin's "immaculate conception"), break into a roaring crescendo at midnight of **Noche Buena** defying any thought of the "Silent Night." The re-echoing sky is aglow with sputtering colors, a truly beautiful sight—for the deaf!

It seems that Evangelicals here have capitalized on Christmas Eve as a special night for programs of the Sunday school and church rather than trying to make it a family night as is our Scandinavian custom. Programs, hours long, with dramas, recitations and singing, followed by treats or refreshments are the order of the day and for Evangelical Christians happily take the place of the drunkenness and debauchery all too common on this Holy Night.

It was our privilege to accept the invitation of our Lutheran congregation in Tunja (capital of Boyaca) to help them celebrate Christmas. Belva Nerlien and Octavio Lopez have done fine work there and are undoubtedly also reaping some of the fruits borne now from years of patient sowing by others in that city. The closing program of the Vacation Bible school on Dec. 21 (1955) drew an attendance of more than one hundred people (probably an all-time record for Tunja). About seventy-five came out on Christmas Eve for the program pre-

sented by the young people, the greater part of who remained for the midnight service and for the farewell party in honor of the Lopez family. This lasted until 3:00 a.m. The Lopez family will soon leave for Argentina where Evangelist Lopez is to start his seminary training. There was no lack of the usual flowery discourses which the Latins are so expert at giving on such occasions. We were especially impressed by the words of two students whose talks certainly contained more than "flowery." They were straight-forward testimonies of the change which God has brought about in their lives since they came to know the Gospel. In spite of the late hour of this meeting there was a good attendance at the service Christmas Day when Holy Communion was administered.

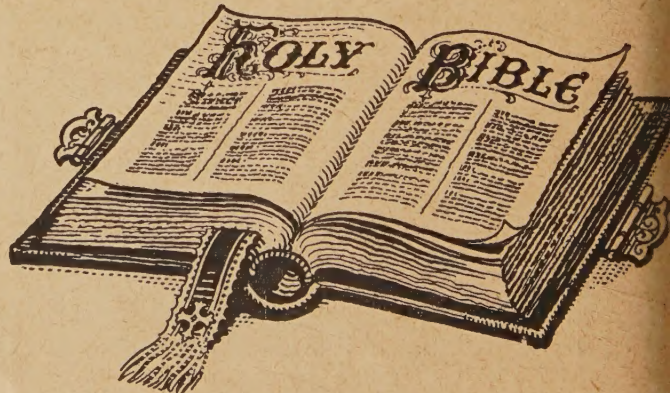
Mission business took us to Sogamoso the next day where Mr. and Mrs. Juan Montoya were very much encouraged by the Christmas program and services, the attendance at which proved their apartment far too small. The Montoyas started work in Sogamoso ten months ago with a small boarding school for boys from the Plains area where Protestant schools are proscribed by Colombia's concordat with the Vatican.

In the gratifying response of local people to the Bible studies and services we see the promise of a vigorous new congregation in Sogamoso and also the urgent need of building on the lot which we recently purchased in this strategic city.

THE BIBLE

By Edward D. Pfaff

The Bible is a treasure, valued more
Than any other, in whatever tongue
The sacred words, and thoughts, and acts are sung,
To multiply the blessings of its store.
It is the heavenly love-song, strange and hoar,
Discoursing on the state of man and God;
Just how the Lord new-shaped him from the sod;
Just how his garb of sanctity man tore.
The Bible tells of wars and struggles grim,
And dilates on the doleful plight of man;
Reveals the glory through the curtain dim,
Which prophets saw as wonderingly they ran.
Proclaims the peace here only found in Him
Who, at the end, is All, as He began.



The Washington Observer

By Gerhard Lenski

END OF OUR SAVIOR'S BIRTH

Present day Israel continues to be a storm center. Recent developments there, if they continue, will lead to all-out war. The issues involved appear impossible to negotiate in a peaceful way. Those who heard Mrs. Golda Meier speak for Israel over the TV broadcast, "Meet the Press," and who also heard Dr. Imrhoud Fawzi speak for Egypt at the same broadcast, will understand what we mean. Modern Israel represents a problem which jeopardizes our world.

What are the issues involved? Mrs. Meier declares that Israel has been given nationhood by the United Nations General Assembly and that, on that score, now deserves to be protected from the attacks of Egypt and the hostile Arabs. In fact, says Mrs. Meier, Israel has suffered so much for these past eight years from these attacks that it now becomes necessary for her to attack. Yes, she has attacked Egypt, not only because Egypt has first attacked her. She has attacked only so that she may survive. Shall Israel have the right of survival as other nations do?

What does Dr. Fawzi say to this? His answer is to the point. Israel is an artificial thing. She has been carved out of land belonging to others and without their consent. She has no moral right to exist in her present form. Egypt cannot tolerate as a neighbor a state founded in injustice. The Arab world will never consent to have nearly a million of its people deprived from their homes, herded in a concentration camp and made the helpless, hopeless wards of the United Nations. The political Zionists are responsible. Israel must be removed, if not

by peaceful means, then by force.

What is the answer to this problem? We believe our own nation has acted wisely in refusing to approve Israel's attack on Egypt and the armed intervention of England and France. Whatever may be right or wrong in this case, armed force is not the answer. Any delay, therefore, that gives angry men time to negotiate is bound to be better than any application of force. But a far deeper consideration enters in as we consider the importance of the element of time. Israel is the land in which the Prince of Peace was born. In Egypt He, our Lord, once found sanctuary and safety when His life was threatened. The memory of His goodness is still associated with these unhappy lands. In this holy season may it not be confidently expected that many here and elsewhere will remember Him and will honor His birth by turning from the ways of war to paths of peace? A foolish expectation? A vain hope? We do not think so. For that reason we commend it all men everywhere.

HELPING THE HUNGARIANS

Recent events in Hungary have filled the hearts of Christian people with dismay. The desire of the Hungarians for freedom is understandable and commendable. The response of the ruling Russians has been cruel beyond words. It is a sad Christmas that Budapest is keeping this year, a Christmas of death and destruction.

Our immediate reaction is one of frustration. We, in comfortable America, would like to help. But what can we do? Distances are so great. The Russians are in control.

We cannot apply force without starting a new war.

But there is still much that we can do. Bishop Hans Lilje of Germany has issued an "urgent request" for our prayers in behalf of the people of Hungary, especially for our Lutheran brethren there now led by Bishop Ordass. Our prayers will help. In response to them God will provide resources not now apparent. He will cast down the mighty from their seats and exalt them of low degree. He will create in the minds of right-thinking men such a revulsion to the present reign of terror in Hungary that happenings of this sort will not recur.

Our people can help by supporting our own agencies of mercy. The Lutheran World Federation, the World Council of Churches, the Austrian Hilfswerk, these have already done much to alleviate human misery in this trouble-area. These agencies stand poised and ready to do more as the means are provided and as opportunity permits. By helping our churches help the National Lutheran Council which in turn helps the Lutheran World Federation, we can do something far more real than by merely talking in terms of pity.

We can do still more. We can support our own Government more faithfully as she seeks to build peace in the world. President Eisenhower and Secretary Dulles have served us well in the present crisis and they deserve at our hands something better than the barbs of criticism with which we are often so generous. We believe that we are fortunate in having a man like General Lauris Norstad, son of a Lutheran clergyman, in command of our NATO forces in Europe at this time. We commend these great leaders to the prayers of our people and we dare to suggest that this prayer-circle be made wide enough to include men like General Alfred Gruenther, a Roman Catholic, General Norstad's predecessor, now the head of the American Red Cross here in the homeland.

(Continued on page 13)

THE LUTHER LEAGUE

John W. Nielsen, Editor

WITNESSING

At Your Vocation—In The Community

By Ruth Sorenson

Before His ascension into heaven the Saviour said in Acts 1:8 "Ye shall be witnesses unto Me." This is not a command. It is simply a prediction. The Saviour takes for granted that His followers will be His witnesses. To "witness" means to "tell" to share with others what you have seen and heard.

If we have experienced the comfort and peace that Jesus Christ can bring into a human heart, should we not desire to share this joy with others?

The Psalmist reminds us that if we are redeemed we ought to be speaking about it. "Let the redeemed of the Lord say so" Psalm 107:2. You cannot have Christ in your heart without making that fact known to others in some manner or other.

Christ is calling to you and to me. He is not asking us to do something He Himself did not do. There are more records of the personal work done by Jesus Christ, the greatest Soul Winner, than of the sermons He preached. He answered the questions of a teacher of Israel and sent the harlot away forgiven. He showed the wealthy lawyer his sin and opened the eyes of the beggar, Bartimaeus. He led a penitent criminal to Paradise in the hour of death and stepped out of glory to bring Saul to his knees.

Our mission opportunities today often seem far away. Frequently however, they are to be found right where we are.

In your work, whether it be in the office, as a housemaid, on the farm, or elsewhere, somehow the conversation turns so often to things of the church or to religious discussions. Those with whom you work know if you are a Christian. Though they may ridicule you for it outwardly, in their heart they know that only the joy in Christ gives real content to life. Do not argue with them; they love to do that. Testify humbly of what Christ means to you. Make it clear to them that you are concerned about them, about their soul's welfare. You will

find many of them wanting to speak with you about spiritual things.

Many Christians feel it is life's heaviest burden to get something done for God. Mother and the servant girl wash and cook, day after day, year in and year out, in some cases almost a lifetime, and when day is done they see no results of their toil. The clerk measures and weighs, the office worker writes and keeps accounts, the factory worker attends a machine and the farmer toils in field and forest.

What results for God are there out of all this? Let us hear what Jesus says: "Come ye after Me, and I will make you fishers of men." It is entirely true that every Christian who follows Jesus becomes a fisher of men, no matter what position in life he occupies. If we live and work in the spirit of Jesus, then we follow Him, and then He makes us fishers of men. It is very un-Christian to think that only a missionary, a pastor, or a preacher can bring people to God, for the working man, if he is a Christian, can testify about his Saviour in all that he does.

If you and I follow Jesus in this way, we will invite others to Jesus by our life and work.

God can use wit and humor, laughter and appearance to His glory. For much of the work in the world, it is essential to have a sense of humor. It is a gift to be able to cheer hearts and make people laugh.

Such endowments are entrusted to both men and women in every business and profession, in every job and walk of life. God needs every one of us and all our capacities for the fulfillment of His purposes.

We have been given a life filled with minutes and hours, days and weeks and years to be used in doing the Master's work together with Him. No matter what the work is that we do in the flesh, if it be honest and upright work, it can be done unto God. It is the daily attitude of the heart that lives every hour unto God that is pleasing to God.

There are many people in our country—and the number is steadily increasing—who, practically speaking, never hear the Word of God, and therefore have no other contact with Christianity than that which they gain through the believing Christian men and women employed in their homes, their factories, their stores and their offices. Believing friends! You, who in some way or other are employed by unconverted people, God gives

eyes to see the work you have to do for Him each day. It is your daily life and your daily work that is to be for God these people who are so far away from Him. As Christians, we must do our daily work in love, because the Lord needs it as tangible proof that Christianity transforms people, not only on Sundays, but also in their daily life and work. Remember, God has put you where you are because He wants a witness just like you.

We are also called to witness in our communities. Such witness involves many things.

The casual, daily contacts of everyday life are the best opportunities for such casual witnessing, such as the person next to you on the bus, your neighbor, the family next door, your own family. Our own home is an important field of labor. Here you should live your life in such a way that it will be easier for your neighbors to be good Christians, and in such a way that those who have not yet become Christians, may be drawn to God by your life.

From your home proceed to your neighbors, friends and acquaintances. God is working on all of them. And He has chosen you to be His fellow worker here also. In the first place, be kind, be willing to work, and be ready to make sacrifices. And in the next place, pray for eyes that see the needs of men wherever you are, in the spiritual and the physical needs of your fellow-men.

The story is told of two neighbors who had been good friends for many years. They talked together many times about politics, baseball, religion and generally everything. After a prolonged sickness, one neighbor who had never confessed Christ, asked his friend who was a church member, why he had talked about many things including religion, but never mentioned his church. He invited him. He said that when he was sick, a Christian friend visited him and brought him to know Christ.

Many Christians in their communities and homes are ashamed of Christ. They never speak of Him or of His salvation. Every person needs Christ, but must be taught to confess Him. Confess Him to others as Christ, and He will become your Christ. "Be not anxious what you are to say for the Holy Spirit will teach you in every hour what you ought to say."

The Sunday School offers a splendid opportunity for evangelizing. There may be children in your community who do not go to Sunday School, at least not regularly. Why not offer to bring them if you have a car? Do you make it a point to visit homes of the indifferent, the careless, the needy? Stop in to spread a bit of joy and the peace of Christ into their hearts. How they will treasure such a visit from one who truly loves Jesus!

When too, you may meet a friend on the street. You may talk about world conditions, about the weather, but do

you tell him how Jesus cares for His own, how He comforts them, and supplies their needs? What your friend may need to know is what a Friend Jesus is to every one in trial and trouble. Do you tell him, or are you ashamed to?

We all lack courage when speaking with individuals. But if we tell it to the Lord, praying for new power, we will experience to our own surprise that the Spirit will bear witness with us. He will make use of both our speaking and our silence.

We must not forget that our most important testimony is that which we give by our lives. "Even so let your light shine before men, that they may see your good works and glorify your Father who is in heaven." In the darkness of sin, a Christian is truly like a beam of light. Do not try to hide the fact that Christ is your Saviour, but tell your non-Christian friends and neighbors. Someone has said, "If you want to keep Christianity, you must give it away."

There should be real determination on our part to be used of God in winning souls. We should pray to be given opportunities, and having seen them, to use them. If we pray about it, God will certainly give us open doors to witness for Christ.

God rewards the work we do. "He that reapeth receiveth wages and gathereth fruit unto eternal life." John 4:36. Not until we are at home with the Lord shall we know the greatness and glory of His reward. But we do know something of the gladness that is ours even now as we labor together with Him. In heaven we shall share His kingdom and His throne. Throughout eternity we shall rejoice because we were privileged to work with such a great and gracious Master.

Oh, for a life to please my God,
In every little thing—
A holy life, that day by day,
To Him will glory bring!
A life lived only 'unto Him',
No double aim in view,
The outcome of a Christlike heart,
By God made pure and new,
A life that Jesus guides alone,
O'er which He has control!
A life which others seeing, say
That Jesus owns the whole.

Amen.

(The above article was presented as a topic at a Fellowship Rally of the Canadian Lutheran Bible Institute held at Scandia, Alberta, Canada on October 28, 1956. Ruth is a twenty-year-old member of our church in Tilley, Alberta. The article was supported by her pastor and his wife, Pastor and Mrs. A. N. Moreck.—J.W.N.)

BY THE FIRESIDE

THE SWINGING PENDULUM

By Sadie Louise Miller

The midnight hour has struck; the bells have tolled;
A year has joined the eons of the past—
Her sheaf of days placed firmly on the vast
Increasing store of ages growing old.

The clock ticks on; and could our fingers stay
The moving hands that speak of fleeting time,
Eternity's own pendulum would chime
In rhythm for each moment passed away.

The clock ticks on and on; and Time has power
To give another day when one is gone—
A day of duty—and the widening dawn
Must gird itself anew to face the hour.
And though old years must pass beyond recall,
Glad new years fraught with challenge greet us all.

—Christian Action

THE NEW YEAR

The year which came to us 12 months ago all fresh and young is old and weary. A new year will come to crowd him from his place. On such a day it is not mere habit—it is a natural and healthy instinct—which makes us stand between the new year and the old, between the living and the dead, and listen to them as they speak to one another.

The old year says to the new year, "Take this man and show him greater things than I have been able to show him. You must be for him a fuller, richer day of the Lord than I could be."

The new year says to the old, "I will take him and do for him the best that I can do. But all that I can do for him will be possible only in virtue of the preparation which you have made; only because of what you have done for him already."

—Phillips Brooks

TRUST

Into the days that lie ahead
Dauntless I'll make my way,
For he who made the earth and sea
Rules both the night and day.
And though life's way be steep,
And nights be filled with pain,
The One who made me as I am
Can bring me joy again.
So—let me live each hour, Lord,
Cheerful and undismayed,
That from life's darkness into dawn
I'll travel unafraid.

—Author Not Known.

PRAYER

(For a Men's Meeting)

O Lord, our God, the father of our Lord Jesus Christ, we bless thee that thou didst send thy son to the rescue of mankind.

We praise his name who died to save us.

We thank thee for the quickening power of thy holy spirit within us, moving us to reverence what is good, and to repent of our sins, and to return to obedience.

For the witness of evangelists, apostles, martyrs, service of Christ in days of old, we give thee thanks; and for living comrades in the faith today.

As Matthew left his counting-house and fishermen their nets to follow Jesus, we would enlist in his service.

Impart to each, O Lord, the grace he lacks. Show us some new thing that we might do, or how better to fulfil familiar tasks, and to God, the Father, Son and Holy Spirit be glory now and forever more. Amen. —R. W. Stewart

FORGIVING SPIRIT

During the Revolutionary War a preacher walked fifty miles to beg General Washington to spare the life of a man who had been sentenced to death for neglect of duty.

"I am sorry I cannot grant your request for your friend's pardon," said Washington. The preacher replied: "He is not my friend; I suppose I do not have a worse enemy living."

Washington looked surprised and said, "Surely you are not pleading for

your enemy?" "Yes!" said the preacher. "Then," said General Washington, "I will grant the pardon."

HAPPY NEW YEAR

I do not know, I cannot see,
What God's kind hand prepares for me,
Nor can my glance pierce through the haze
Which covers all my future ways;
But yet I know that o'er it all
Rules he who notes the sparrow's fall.
Farewell, Old Year, with goodness crowned,
A divine hand hath set my bound.
Welcome the New Year, which shall bring
Fresh blessings from my God and King.
The Old we leave without a tear,
The New we hail without a fear.

—Anonymous

AUGUSTINE'S PRAYER

The day when Augustine's feet were turned into the narrow way was a great day for the church of Christ. He has left us many bequests, but none more outstanding than this prayer:

To my God a heart of flame;
To my fellow men a heart of love;
To myself a heart of steel.

Where ignorance is bliss . . .

The archbishop had preached a fine sermon on married life and its beauties. Two old Irishwomen coming out of the church were heard commenting on the address.

"Tis a fine sermon his Riverence would be after giving us," said one to the other.

"It is, indade," was the quick reply, "and I wish I knew as little about the matter as he does."

Forgetfulness

Johnnie: "Daddy, I was kept in because I didn't know where the Philipines were."

Daddy: "Well, in future, just remember where you put things."

Truth Will Out

Woman (to minister).—Sir, I thought you ought to know that I come to these services only because of your sermons. They are so wonderful that you ought to have them published in a book.

Minister—Oh, I don't know. I am not so sure that my sermons deserve that much attention. Perhaps they will be published posthumously.

Woman (enthusiastically). — Well then, I hope that will be real soon.

YESTERDAY, TODAY AND TOMORROW

(Continued from page 7)

ing: Be not afraid . . . for to you is born this day in
city of David a Savior, who is Christ the Lord!

Because of that voice from above we may speak of

bright tomorrow.

That bright tomorrow will carry the mark "Newness."
Old things will pass away; all things shall become

Old things of rebellion and disobedience and all
consequences will be no more.

It is like the tree planted by water stream—it al-
ways bears fruit, an evil fruit.

In nature we find that "cursed is the land for thy
sin." Because of man's sin there was no rainfall and
no harvest in the land once flowing with milk and
honey for three years and six months.

In society the fruit of sin is seen in conflict, blood-
shed, destruction of all that generations have built up
and accumulated.

In the life of the individual the consequences of sin
may take the form of physical illness, or grinding pover-
ty, or an accusing conscience, or in that bitterest of all
fruits of sin: the consciousness of being forsaken by
God.

But the Lord Himself will make all things new! Para-

dise will be regained.

John Milton, the puritan poet wrote his great poem:
Paradise Lost! Then he had family trouble and his wife
died. A friend came to him and asked him about his
future hope. And so John Milton wrote his other great
poem: Paradise Regained! Milton said it was the great-
est of the two.

The Book of Revelation has much to say about the
bright tomorrow. The purpose of the book is to cheer
and inspire John as he was banished to the Island of
Patmos and all the participants in the good fight of
faith. Sin is sin, but sin and evil will be overcome by
righteousness and goodness. Satan shall be defeated by
the Christ. The kingdoms of the world shall become the
kingdoms of the Lord God. The long today will come to
an end. The bright tomorrow will be upon us.

"Then I saw a new heaven and a new earth; for the
first heaven and the first earth had passed away and
the sea was no more.

"And I saw the holy city, new Jerusalem, coming
down out of heaven from God, prepared as a bride ad-
orned for her husband;

"And I heard a great voice from the throne saying:
'Behold, the dwelling of God is with men. He will dwell
with them, and they shall be his people, and God himself
will be with them;

"He will wipe away every tear from their eyes, and
death shall be no more, neither shall there be mourn-
ing nor crying nor pain any more, for the former things
have passed away.'"

WASHINGTON OBSERVER

(Continued from page 9)

by these means—though we be
away—we can help the strick-
people of Hungary.

ENGLISH FRANKNESS

Free speech is not dead in Eng-
land. The pulpit there does not al-
ways give forth an uncertain sound.
In the **British Weekly**, a periodical
porting church news, in the issue
of November 22, we note the ac-
count of a British leader discussing
a public address six reasons why
England invaded Egypt. He recounts
these reasons with care according
to the Gallup Poll. He declares them
to represent the majority of British

opinion. He sums matters up by
saying: "The truth is that all these
reasons are phoney!"

As if that were not enough, he re-
fers in closing to Eden's decision
to invade and asks the rhetorical
question: "Was there ever an act
of more consummate folly?"

This same **British Weekly**, through
one of its writers, advocates the
following prayer for use in English
churches:

"We deplore, O Lord, the great
wickedness perpetrated in our name
in recent days.

Forgive us as a nation, O Lord,
and bring those primarily responsi-
ble to sanity and a state of repent-
ance.

Grant the seemingly impossible,
some miracle . . . that in future we
may (as a nation and in our indi-
vidual lives) live in accordance with
that great law of love exemplified
for us so wonderfully on Calvary's
Cross—empowered by Thy own
gracious Spirit."

Yes, freedom of speech still ex-
ists in England. We wonder if our
churches here exercise it as freely
as some do there.

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ACKNOWLEDGMENTS

	Total Received	Child- ren's Homes	School Fund	General Fund	Home Mission	Indian Mission	Pen- sion Fund
Previously acknowledged (December 15, 1956)	119016.59	7151.37	37701.74	20059.87	26723.87	4968.69	22411.00
Brooklyn, N. Y., Salem Danish Ev. Luth. Church	600.00	36.00	252.00	60.00	126.00	12.00	114.00
Sidney, Mont., Brorson Luth. Church	54.00		54.00				
Sidney, Mont., Pella Danish Luth. Church	300.00	18.00	126.00	30.00	63.00	6.00	57.00
Inglewood, Calif., Olivet Luth. Church	101.23	6.00	42.00	11.23	21.00	2.00	19.00
Kenmare, N. D., Trinity Luth. Church, rec'd of Mrs. L. Larsen \$50 to apply on Synod Quota Utah Mission \$15 to Home Mission	90.00	15.00	15.00		30.00	15.00	15.00
Selma, Calif., Rec'd of Mr. and Mrs. Christ Andersen	55.00	10.00	20.00		10.00	5.00	10.00
Westby, Mont., Daneville Church, rec'd of Carl M. Jensen	25.00	5.00	10.00				10.00
Shelby, Ia., Un. Ev. Luth. Church	126.00	8.00	52.00	14.00	26.00	3.00	23.00
Abdal, Nebr., Bethel Luth. Church from the Ladies Aid, to be sent to Oaks, Okla., \$3							
Brush, Colo., First English Luth. Church, from the Women's Missionary Soc.	200.00	12.00	84.00	20.00	42.00	4.00	38.00
From the First English Luth. Church	420.49	25.00	176.00	44.49	88.00	8.00	79.00
Lynwood, Calif., St. Paul's Luth. Church	590.25	35.00	247.00	62.25	123.00	11.00	112.00
Westbrook, Me., Trinity Luth. Church	238.20				123.20	40.00	75.00
Kenmare, N. Dak., rec'd of Agnete Thorndal	10.00			5.00		5.00	
Ferndale, Calif., Our Savior's Luth. Church from the Ladies Aid	30.00				10.00	10.00	10.00
Norma, N. Dak., Zion Ladies Aid, Oaks Children's Home \$10, Elim Children's Home \$10, Bethany Home for Aged and Infirm, Waupaca, Wis., \$10, Sa- lem Old People's Home, Elk Horn, Ia., \$10, Bethany Old People's Home, Minden, Nebr., \$10, and Good Shepherd Home, Blair, Nebr., \$10							
Irene, So. Dak., Turkey Valley Luth. Church from the Birthday Bank	5.85					5.85	
Waupaca, Wis., Trinity Luth. Ladies Aid, for the Oaks and Elim Children's Home \$5 each							
Castro Valley, Calif., rec'd of Mr. and Mrs. Thos. A. Jensen, in memory of the following: Our parents Mr. and Mrs. Carl Jensen \$5 and Mr. and Mrs. Hans Hansen \$5, Mr. Haney Petersen, brother-in-law \$2.50, all of Co. Bluffs, Ia., and Mrs. Lars Petersen, a friend from Underwood, Ia., \$2.50.	15.00		15.00				
Denmark, Wis., rec'd of Mr. and Mrs. Robert J. Hansen for Elim and Oaks Children's Home \$5 each							
Kansas City, Kan., Westwood Luth. Church from the Dorcas Aid Society for the Oaks and Elim Children's Home \$25 each							
Indianapolis, Ind., First Trinity Ev. Luth. S. S. Birthday Bank	13.50					13.50	
Blair, Nebr., First Luth. Church, rec'd of Mr. and Mrs. N. T. Lund	50.00						50.00
No. Hollywood, Calif., Valley Luth. Church	562.12	33.00	236.00	59.12	118.00	11.00	105.00
Elk Horn, Ia., Elk Horn Luth. Church from the Men's Club	200.00		100.00		100.00		
From Pastor and Mrs. Clarence E. Jensen in memory of Mads Madsen of Minden, Nebr., \$20 and in memory of Mrs. Mary Hendricksen of Win- throp, Minn., \$10	30.00				30.00		
Albert Lea, Minn., Trinity Santal Circle No. 1 for the Elevator Fund Ebenezer Old People's Home \$35							
Elk Horn, Ia., Elk Horn Luth. Church	1500.00	90.00	630.00	150.00	315.00	30.00	285.00
Underwood, Ia., Underwood Luth. Church	50.00			50.00			
Chicago, Ill., Golgotha Luth. Church, from the Ladies Aid Society	136.00	36.00	50.00		50.00		
Moorhead, Ia., Bethesda Luth. Ladies Aid	75.00		25.00	25.00	25.00		
Blair, Nebr., Synodical Women's Missionary Society Treasurer							
Plainview, Nebr., from Bethany Luth. Ladies Aid for 3 Luth. Old People's Homes in Blair, Nebr., Minden, Nebr., and Brush, Colo., \$10 each							
Plainview, Nebr., from Bethany Luth. Ladies Aid, for Elim and Oaks Chil- dren's Homes \$10 each							
Westbrook, Me., from Ladies Aid of the Trinity Luth. Church for the Eben- ezer Elevator Fund \$20							
Portland, Ore., from the Women of Bethany Luth. Church. Life Member- ships for Marie Rasmussen, Hansine Hansen and Anna Isaacsen	20.25				20.25		
Life memberships for Fritzie Jensen, Marie Hagensen and Anna Fritz	20.25						20.25
Oaks, Okla., Ebenezer Luth. Helping Hands, Life memberships for Mrs. C. A. Vammen and Mrs. John Romer	13.50				13.50		
Silver Anniversary Gifts from Cordova Ladies Aid, Cordova, Nebr., \$20; from Danish Ladies Aid, Elk Horn, Ia., \$31; from Danish Ladies Aid, Hamlin, Ia., \$9; from Bethany Luth. Ladies Aid, Spencer, Ia., \$125 and from St. Paul's Ladies Aid, Penn Yan, N. Y., \$15	200.00		100.00		100.00		
Total received to date	124748.23	7480.37	39935.74	20590.96	28157.82	5150.04	23433.30
1956-57 Budget	339317.00	19404.00	143033.00	32103.00	70662.00	7800.00	66315.00
Percentages (approximate)	100 Pct.	.06	.42	.10	.21	.02	.19

SPECIAL MISSIONS

	Total Received	Foreign Missions (Where Most Needed)	1956 Luth. Action	South Amer. Mission	Japan Mission	Santal Mission	Sudan Mission	Jewish Mission	China Mission
Previously acknowledged (December 15, 1956)	87167.11	4395.78	31029.01	13344.87	13579.07	10871.81	13452.72	463.85	30.00
Selma, Calif., rec'd of Peter A. Nelson, in memory of Mary Nel- son, Potter, Nebr.	5.00			5.00					
Sidney, Mont., Brorson Luth. Church	9.00		9.00						
Moorhead, Ia., Bethesda Luth. S. S.	12.50				12.50				
Sidney, Mont., Pella Danish Luth. Church	556.77		556.77						
Oregon, Wis., St. John's Luth. S. S., for the Special Project \$3	19.52				19.52				
Kenmare, N. D., Trinity Luth. Church, rec'd of Mrs. L. Larsen	90.00			15.00	15.00	15.00	15.00	15.00	
Selma, Calif., Rec'd of Mr. and Mrs. Christ Andersen	35.00			10.00	10.00	5.00	10.00		
Pasadena, Calif., Rec'd of Thorpe's Barber and Beauty Supply, Luth. Bible School	11.74				11.74				
Lynwood, Calif., St. Paul's Luth. Church	264.20		254.20						
Salary for Rev. Paul C. Johnsen for Jan. and Feb.	600.00				600.00				
Westbrook, Me., Trinity Luth. Church	435.00		335.00	50.00	50.00				
Kenmare, N. D., rec'd of Agnete Thorndal	15.00		5.00	5.00	5.00				
Ferndale, Calif., Our Savior's Luth. Church from the Ladies Aid	40.00			19.00	10.00	10.00			
Fremont, Nebr., First Luth. S. S.	32.00						32.00		
Geneva, Minn., Luth. Mission Circle	40.00			10.00	10.00	10.00	10.00		
Sidney, Mont., Pella Luth. Church, Rec'd of Mr. and Mrs. And- rew Lund, in memory of William Schwabe, Norma, N. Dak.	2.00							2.00	
Beresford, S. Dak., Nazareth Luth. Church	40.70		40.70						
Easton, Calif., Immanuel Ev. Luth. Church									
\$10.00 given by Immanuel Ladies Aid	75.00		75.00						
Immanuel Ev. Luth. Church	10.00					5.00			
Saxeville, Wis., St. John's Luth. Church, Ladies Aid	25.00	25.00						5.00	
Kansas City, Kan., Westwood Luth. Church, from the Dorcas Aid Society	100.00			50.00	50.00				
Blair, Nebr., First Luth. Church, rec'd of Mr. and Mrs. N. T. Lund	100.00			25.00	50.00		25.00		
No. Hollywood, Calif., Valley Luth. Church, from the Women of the Church	75.00	75.00							

orn, Ia., Elk Horn Luth. Church from the Men's Club:									
arkijuli Hospital \$200 Santal	800.00	200.00	100.00	100.00	300.00	100.00			
rom Pastor and Mrs. Clarence E. Jensen and family for									
the support of one Student	50.00					50.00			
rom Pastor and Mrs. Clarence E. Jensen	50.00	50.00							
orn, Ia., Elk Horn Luth. Church	200.00	200.00							
wood, Ia., Underwood Luth. Church	55.06	55.06							
lk, Calif., Trinity Luth. Church	51.89	51.89							
go, Ill., Golgotha Luth. Church, from the Ladies Aid So-									
ety	50.00	50.00							
an, N. Y., St. Paul's Ev. Luth. Church	21.61	21.61							
n, Ia., Hamlin Luth. Church, for the Luth. Welfare	27.75	27.75							
ead, Ia., Bethesda Luth. Ladies Aid, for T'kisobin	40.00					40.00			
o, Ill., Atonement Luth. Church, rec'd of Mr. and Mrs.									
m Sorensen of Roselle, Ill.									
o Paul Johnsen	10.00				10.00				
o Munshi Tudu	10.00					10.00			
o Rev. Morck	10.00								
Nebr., from the Synodical Women's Missionary Soc. Treas.			10.00						
nden, Nebr., Fredericksburg Ladies Aid in memory of									
Mrs. Mads Madsen \$5 and in memory of Mrs. Harry									
Jensen \$5	10.00								
rum, Nebr., from Immanuel Luth. Ladies Aid	18.89				18.89				
remont, Nebr., First Luth. from the Church Women	42.64					42.64			
chicago, Ill., from Atonement Ladies Aid for a Theological									
Student	100.00				100.00				
chicago, Ill., from Golgotha W.M.S. for Tadashi Hari	25.00				25.00				
chicago, Ill., from Golgotha W.M.S. for Murmu	14.00					14.00			
pronto, Can., Danish Ladies Aid of St. Ansgar's Luth.									
Church, from Mr. and Mrs. Peter Mathiasen, Toronto,									
in memory of Mrs. Jorgine Mathiasen, Havndal, Den-	10.00							10.00	
mark									
ew Denmark, Canada, from Helping Hands, Bethany Luth.									
Church	17.50			17.50					
estbrook, Me., from Ladies Aid of Trinity Luth. Church	80.00			20.00	20.00	20.00	20.00		
Life Memberships for Christmas:									
Hutchinson, Minn., from Main St. Luth. Ladies Aid for									
Mrs. Edward Hansen and Miss Elise Tange	13.50							13.50	
Omaha, Nebr., from Pella Luth. Ladies Aid for Mrs. Anna									
Hansen, Mrs. Hans Madsen, Mrs. Anna Nelsen and	27.00			27.00					
Mrs. W. C. Nielsen									
For Mrs. Lina R. Hansen, Fresno, Calif., from her 4	6.75			6.75					
daughters									
Denmark, Wis., from Our Savior's Luth. Sunshine Sewing									
Club for Mrs. Nellie Hansen and Mrs. Aleck Johnson	13.50			13.50					
For Mrs. Harold Holm, Racine, Wis., member of Imman-									
uel Kyushu Miss. Soc., from her husband	6.75				6.75				
Harlan, Ia., from Junior Miss. Soc., for Mrs. Elmer Pe-									
tersen and Mrs. Warren Ladd	13.50					13.50			
Atlantic, Ia., from St. Paul's Luth. Ladies Aid for Mrs. C.									
M. Vigebeck and Mrs. Elmer Nelson	13.50			13.50					
Beresford, So. Dak., from Nazareth Town Circle for Mrs.									
Dora Hult, Mrs. Chris Bomp, Mrs. Minnie Erickson,									
Mrs. Harry Siver, Mrs. Bill Christensen, Mrs. Mary	54.00			54.00					
Larsen, Mrs. John Johnson and Mrs. Adolph Hansen									
Ringsted, Ia., St. Paul's Willing Workers for Mrs. Arthur									
Voetmann, Mrs. J. M. Jensen, Mrs. Mary Petersen, Mrs.									
Alvin Glasnapp, Mrs. Herman Lang, Mrs. L. F. Heiden	47.25			47.25					
and Mrs. George Neve									
Elk Horn, Ia., from Allan Hansen, Salem Home, for Mrs.	6.75				6.75				
Anders Hansen									

Total received to date | 91647.38 | 4545.78 | 32910.99 | 13844.37 | 14710.22 | 11316.95 | 13788.22 | 480.85 | 50.00

Budget	111144.00	43399.00	16000.00	25000.00	10000.00	16745.00			
stages (approximate)	100 Pct.	.39	.14	.23	.09	.15			

ed with thanks.

Blair, Nebr., December 18, 1956.

P. V. Hansen, Treasurer

TS AND NOTES

ag of the bell to the benediction
losing prayer each phase of the
e would be preceded by a brief
y of the origin of a particular
ce and its meaning and signifi-
for our worship today. The sign-
nce of the Pastor's vestments
also explained. The significance
h action of the Pastor before
tar was explained before he pro-
to the next part of the serv-

ice. Afterwards there were several
who commented that it was an aid in
making their worship experience more
real and significant because now they
understood it better.

On Saturday, November 17 the
funeral service was held for Ada An-
derson, daughter of our former Pas-
tor and Mrs. Elmer Anderson, Dr. C.
C. Madsen, President of Dana College
brought the main sermon. Pastors
Wesley Anderson and Gudmund Ped-
ersen also brought brief meditations.

There were tears in many eyes not in
grief alone but because here in the
face of the reality of death the victory
in Christ was proclaimed so eloquent-
ly. We have never heard the commit-
tal service proclaimed as a testimony
to Christ's victory over death in His
resurrection as we did that day when
Pastor Elmer Andersen led the com-
mital service for his own daughter
whom he had both baptized and con-
firmed. It was a day our people will
not easily forget.

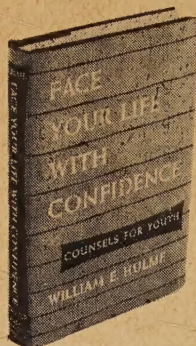
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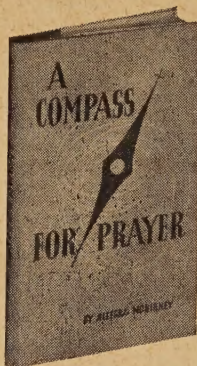
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A COMPASS FOR PRAYER—Allegra McBirney.

The author aims to help young people understand prayer and encourages them to begin praying and to continue to pray. She assists them in formulating prayers and includes eighteen prayers on subjects close to the hearts of youth.

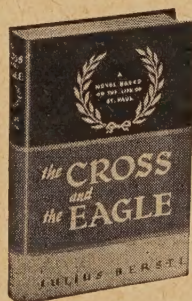
Price \$1.00; Postage 8c



A GOD WHO LIKES ME—Theodore Huggenvik.

The sub-title is "Martin Luther's Search for a Gracious God." The brief sketches on Luther's life which are presented in this little book are written primarily for young people from confirmation age and up. The sketches have grown out of the author's presentation of Luther's life and the Reformation in the Bible camps of the church, in which he has been a teacher for 25 years.

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This is the story of the founder of the Santa Mission in northeast India—H. P. Børresen. His biography, with one of the most fascinating of all countries as its setting, is a record of childlike faith and intimate relationship with God.

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THE CROSS AND THE EAGLE—Julius Berstel.

This is the story of Paul, champion of the Christian faith and his fight against the corrupt Roman frame of mind typified by Nero. From the shipwreck at Melita to the burning of Rome and its dreadful aftermath of martyrdom to the final days of Paul in the dungeons of Tullianum, THE CROSS AND THE EAGLE moves swiftly and with interesting fascination, giving an intimate and colorful picture of one of the greatest figures and most interesting periods in history.

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